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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVII—No. 2 **December, 1958**

PRIMITIVE religion was something better than simple pre-occupation about physical phenomena; and principles, more elevated than we moderns know of, "were hidden under the transparent veil of such merely natural divinities as thunder, the winds, and rain." The ancients knew and could distinguish the corporeal from the spiritual elements, in the forces of nature. Paganism preached a dual and simultaneous evolution: "creation"—"spiritualem ae mundanum," as the Roman Church has it—ages before the advent of that Roman Church. Names alone have changed, along with claims which have now become false pretences.

—H. P. BLAVATSKY

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A U M

Whether we realize it or not we are all actors in the drama of the integration or the disintegration of man. —EDMOND TAYLOR

THEOSOPHY

Vol. XLVII December, 1958 No. 2

PRINCIPLES AND PERFECTIONS

THERE are two notions of perfection with which both history and psychology acquaint us. The first, associated especially during Christian times with the notion of an omnipotent deity, considers that God knows everything—every *thing*. It is not only that he is *capable* of seeing "the fall of every sparrow," but he automatically measures every detail, for He sees in every direction at once. This point of view in regard to perfect knowledge is actually closely akin to whatever notion of perfection has been implicit during the advance of biological science. Though the scientist is not so foolish as to imagine that any single human being may know *every* thing, the measure of relative perfection is apt to be quantitative, with emphasis upon the progressive accumulation of data and statistics.

A Theosophical conception of perfection, however, originates in an entirely different point of view, comparable to that of the physical sciences only insofar as the scientist recognizes that there is no true knowledge without a comprehension of the principle which explains the relationship of apparently isolated phenomena. The "perfected man" of theosophic evolutionary teaching is not "omnipotent"; he sees, in the usual sense, only that to which his attention is deliberately directed; he has learned to perfect the art of forgetting as well as the art of remembering. But because he has grasped the principles which inhere in manifested relationships, he is presumably always *able* to perceive specific truth and falsehood in given situations; he unerringly knows the difference between duty and desire, and is under no misapprehensions as to either his immediate or ultimate responsibilities.

Perfection, we might say, is a state of mind which may be likened to a

perfectly ground lens. If the glass contains no distortions, one's vision will be perfect, no matter upon what sight the glass is trained. Conversely, our imperfections correspond to the imperfections in the lens of our "too personal" natures. And if the lens is distorted nothing will be seen without distortion. The psychological disciplines of the Theosophical student, then, must be oriented around the determination to master the principles of lens-making, and it is by consideration of the most expansive of all philosophical propositions that the egocentric predicament is lessened and distortions gradually ground away from the lens of our being. To see that a great teacher and a great principle are mutually interdependent, to see that the impact of the teacher upon us carries evolutionary impulsion only when the principle utilized by the teacher is grasped, is also to understand why nothing but pseudo-Theosophy can be confused with the religious habit of indulging in *personal* reverence for the teacher.

The work of Theosophical education is, of necessity, an endeavor to discipline one's application of principles. To see that the inspiration behind every ennobling and religious philosophy has derived from a grasp of Theosophic principles requires that those principles be studied, discussed in new relationships, and expressed in countless ways. The student of H. P. Blavatsky's *Secret Doctrine* and *Key to Theosophy* cannot but be made aware that the phrases in which she couches her Three Fundamental Propositions are never exactly the same. To learn one or all of her statements is manifestly not enough; the essence is that which breathes in all of them and which must be apprehended by each individual for himself, before the full worth of any phrasing of Madame Blavatsky's can be appreciated.

Guidance along this path of self-instruction was the greatest gift of Madame Blavatsky to those who were to become disciples of the wisdom to which she gave access. A studious comparison of the *Bhagavad-Gita,* the *Dhammapada,* the *Vedas,* and the esoteric portions of the *New Testament* may result in little more than erudition. The key which unlocks the meaning of such works resides in their embodiment of principle, and is most easily turned by one who comprehends that Theosophy begins or ends with the ability to perceive a basic principle when it is encountered.

THE WORK OF THE TEACHERS

EVERY intention of the human intelligence has in it potentially an entire system of relationships—a universe in little, by means of which the intention is to be realized. The great cosmos comes into being by means of desire, and it follows that no desire can be felt and allowed play without a corresponding effect.

Whatever happens in the world, happens because of the desire which is at its root. The coming of a Saviour, at the cyclic interval appropriate to such comings, occurs by reason of the desire felt by a great being to bring a vision, to communicate a longing, to the men of the world. It is the sense of this high intention which makes men honor the saviours who come among them. They divine the all-encompassing motive of the teacher, finding expression as a flow of universal compassion which reaches into the lives of the people, touching their hearts and raising up their eyes to a perception of a higher life.

Man's life, in action, is made of a hierarchy of motives. There is always a dominant motive, called in *The Ocean of Theosophy* the "lifetime meditation"—that upon which the heart is set. The gifts of the saviours are many, but the ultimate gift of a great teacher lies in his capacity to direct the attention of men to the motives which govern their lives. All things of a spiritual nature follow from this direction of the human attention.

If men were not themselves spiritual beings, much more would be required of the Teacher. But since men are of the same essence as the teacher, capable in principle of the same vision, and ultimately of the same resolve, the work of the teacher need accomplish nothing more than a reminder and a demonstration of the qualities and powers of the inner Self.

Inevitably, there is an element of "shock" in the psychological revelation of a spiritual teacher. Simply by being what he is, he shows the unimportance, the irrelevance, of the great mass of human intentions. This causes pain to those who listen to him. It is a part of the nature of man to seek for consistency. It is a natural human tendency to want to explain whatever we do as an expression of the quest for the good. Then comes a teacher who does not find it necessary to his purposes to do the things which other men regard as necessary to do. Jesus said:

> Consider the lilies of the field, how they grow; they toil not, neither do they spin:
>
> And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. (Matthew 6:28-29.)

But then, to set against this, there is the parable of the talents. Obviously, Jesus is concerned with motives, not the external appearances of what men do. There is so much sound and fury connected with toiling and spinning, and for all that they accomplish, men may die poorer than they were born, if they do not learn how to relate their toiling and spinning to the inner meaning of their lives.

H.P.B. gave similar counsel. Speaking of the esoteric aspect of the Theosophical Movement, she said that it "takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms." But, it will be said, she helped to found a *Society.* So, here, again, is needed the resolution of a paradox through the study of motives.

Why should the *right* course of action always be difficult, why should the discrimination between motives always produce some kind of pain?

This is the essential situation of Arjuna in his relations with Krishna. He wants Krishna's help but he does not want to follow Krishna's advice. Arjuna is embodied consciousness, partially incarnated Manas. His psychic nature has received training according to the traditional rules of the established religion. What is the psychic nature? It is that aspect of life or substance which is responsive to the pulls of both spirit and matter. It has a double polarity. But the psyche is not *Manas. Manas* comes from on high. H.P.B. wrote in "Psychic and Noëtic Action":

> If the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa," or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind," it could perform no functions of the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions. (THEOSOPHY 41: 443.)

This is the metaphysics of Arjuna's difficulty, and of our own. The

reflection of spiritual intentions in the personal mind makes us active spiritual entities on this plane, yet the personal mind, partaking of the stuff of matter, too easily falls into "grooves" of action. It is the personal mind which concludes with great satisfaction that *this* is the way to accomplish the high purposes of egoity, and then it bars all disturbing thoughts concerning other modes of action. The personal mind does not have the free vision of the soul. The personal mind sees "action" only as reflected in some material process. Thus are born all the creeds, all the orthodoxies. The tendency of matter is to run to form, and the personal mind is subject to the tendencies of matter. So long as our consciousness is a *reflected* consciousness, we shall suffer from this tendency and resist, almost spontaneously, the admonitions of unconfined consciousness, which is wholly free from the reassuring patterns of habit.

What is the regulating principle in the difficult decision concerning right motive? There are two principles to be consulted—Karma and Duty. Karma establishes the path of a man through life, bringing him into all the relationships involving duties.

But here, again, there are problems of judgment and discrimination. How shall we determine our Karma and thereby our duty? Arjuna, who had learned the perfect practice of traditional religion, was utterly at sea on these points. What was his trouble?

He had not learned to distinguish between the psychic and the spiritual. He was acquainted with the patterns left by the reflections of spirit in matter, but not with spirit itself. He wanted to be taught in *familiar* terms. Krishna could not help him, here. The spirit is not "familiar" with any particular mode of material motion. The spirit is never dependent upon memory, which is only the mark of intelligence on matter. The spirit sees only wholes, matter comprehends only parts. An act in matter in behalf of the idea of the whole at once becomes a *memory* of the idea of the whole, not the *immediate spiritual perception* of the whole.

Hence the self-righteousness of the psyche thwarted by the mandate of spiritual perception. Arjuna complains bitterly. Krishna invites him to act on principle, free from the confinements of memory, and Arjuna accuses Krishna of "confusing" him. First, he says, you tell me one thing, and then you say something else—how am I to know what to do?

Krishna does not make a direct answer to this question. How can he?

The consciousness which asks the question—the mind dominated by psychic intelligence—has first to be "paralyzed" before anything can be said on the subject. And after this is accomplished, nothing *need* be said.

> Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart. (*The Voice of the Silence.*)

In her notes on this passage in the *Voice,* H.P.B. says: "The first refers to the astral or *personal* Self; the second to the individuality, or the reincarnating *Ego,* whose consciousness on our plane, or the *lower Manas,* has to be paralyzed." This is the case in the upward strivings of the ego. In "Psychic and Noëtic Action," where the concern is with the embodied consciousness, the matter is put a little differently:

> Between the *psychic* and the noëtic, between the *Personality* and the *Individuality,* there exists the same abyss as between a "Jack the Ripper," and a Holy Buddha. (THEOSOPHY 41:392.)

After quoting from Prof. George T. Ladd the statement that there is "a real unit-being, called Mind; which is of a non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain," she adds:

> This "Mind" is *manas,* or rather its lower reflection, which whenever it disconnects itself, for the time being, with *Kama,* becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. (THEOSOPHY 41:396.)

This disconnection of his mind with desire is what Krishna is waiting for Arjuna to accomplish and which he does accomplish. Then Krishna can proceed with his instruction, to one who "findeth no fault." The constraints of the psyche no longer govern Arjuna's thinking—his mind is "free."

Now we see the tremendous importance of self-reliance in the study of Theosophy. The teacher is literally *powerless* to effect this transition. He is powerless to convince the disciple that his psychic inclinations—his habits of doing good, his notions of righteousness, his formulas for devotion—are not the same as the spiritual intelligence which has yet to break through. Nor will the teacher attempt initiation by way of iconoclasm, save obliquely. Some kind of longing on the part of the disciple must invite the shock of facing cherished illusions *as such.*

> Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures, and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending upon that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone. But the reward of such short-sighted men is temporary. (*The Bhagavad-Gita.*)

Krishna points out, however, that such men are working out their Karma, and he will assist them, also, but in another way:

> Whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set. There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained: and yet I am constantly in action. If I were not indefatigable in action, all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures. O son of Bharata, as the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of self-interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also. (*The Bhagavad-Gita.*)

There comes, finally, to every man, that deep suspicion that the path of outward works is not the path of the higher ego. Then begins, for him, the cycle of the Arjuna-Krishna relationship, and the determination of motive without assistance from tradition or any outward guide. It is here that the direct instruction of the Theosophical Movement begins to have a role in the life of human beings.

Repetition of Principles

Study does not call for much reading and little thought and still less of application, but for meditation and action; for repetition, repetition, repetition, of principles and applications. It is not a "royal road," but its sure result is the acquisition of the Kingly Knowledge.

THEOSOPHY GENERALLY STATED

[This article, originally printed in *Lucifer* for December, 1893, reprinted in THEOSOPHY for June, 1916—and now appearing again—serves to call attention to a Pamphlet series being undertaken by The Theosophy Company of Paris. Pamphlet No. I is the translation into French of the Official Report of Wm. Q. Judge's talk on the subject of Theosophy at the World's Parliament of Religions, held in Chicago in 1893— "Theosophy Generally Stated," or "*Principes Généraux de la Théosophie.* This translation from the English, for those who wish to procure it, offers a good focus for Theosophic study in French.—Eds. THEOSOPHY.]

THE claim is made that an impartial study of history, religion and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. It is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of it can be demonstrated to reason, and that authority other than that has no place, thus preventing the hypocrisy which arises from asserting dogmas on authority which no one can show as resting on reason. This ancient body of doctrine is known as the "Wisdom Religion" and was always taught by adepts or initiates therein who preserve it through all time. Hence, and from other doctrines demonstrated, it is shown that man, being spirit and immortal, is able to perpetuate his real life and consciousness, and has done so during all time in the persons of those higher flowers of the human race who are members of an ancient and high brotherhood who concern themselves with the soul development of man, held by them to include every process of evolution on all planes. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places. This is the wisdom religion, and they are the keepers of it. At times they come to nations as great teachers and "saviours," who only re-promulgate the old truths and system of ethics. This therefore holds that humanity is capable of infinite perfection both in time and quality, the saviours and adepts being held up as examples of that possibility.

From this living and presently acting body of perfected men H. P.

Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during struggles toward civilization, and also that she was furnished by them with some doctrines really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large. Added, then, to the testimony through all time found in records of all nations, we have this modern explicit assertion that the ancient learned and humanitarian body of adepts still exists on this earth and takes an interest in the development of the race.

Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being; it periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of the manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They coëxist, are not separate nor separable from each other, or, as the Hindu scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree. Therefore from this view the whole universe is alive, not one atom of it being in any sense dead. It is also conscious and intelligent, its consciousness and intelligence being present on all planes though obscured on this one. On this plane of ours the spirit focalizes itself in all human beings who choose to permit it to do so, and the refusal to permit it is the cause of ignorance, of sin, of all sorrow and suffering. In all ages some have come to this high state, have grown to be as gods, are partakers actively in the work of nature, and go on from century to century widening their consciousness and increasing the scope of their government in nature. This is the destiny of all beings, and hence at the outset Theosophy postulates this perfectibility of the race, removes the idea of innate unregenerable wickedness, and offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair.

In Theosophy the world is held to be the product of the evolution of the principle spoken of from the very lowest first forms of life guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man as we know him is held to be a conscious spirit, the flower of evolution, with other and lower classes of egos below him in the lower kingdoms, all however coming up and destined one day to be on the same human stage as we now are, we then being higher still. Man's consciousness being thus more perfect is able to pass from one to another of the planes of differentiation mentioned. If he mistakes any one of them for the reality that he is in his essence, he is deluded; the object of evolution then is to give him complete self-consciousness so that he may go on to higher stages in the progress of the universe. His evolution after coming on the human stage is for the getting of experience, and in order to so raise up and purify the various planes of matter with which he has to do, that the voice of the spirit may be fully heard and comprehended.

He is a religious being because he is a spirit encased in matter, which is in itself spiritual in essence. Being a spirit he requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions and conquer the highest place. He is in miniature the universe, for he is as spirit, manifesting himself to himself by means of seven differentiations. Therefore is he known in Theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature, unless, as is not the case, those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or Buddhi as it is called in Sanskrit. This partakes more of the spirit than any below it, and is connected with Manas or mind, these three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles by its evolution. Below in order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent, and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life, manifesting, not as spirit from

which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter, not so dense as physical molecules, but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment, and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each rebirth, while it suffers and enjoys according to its deeds—it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity, and opportunity, his very presence must be explained, while the differences noted have to be accounted for. The doctrine of reincarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form, or recollection.

This doctrine is the very base of Theosophy, for it explains life and nature. It is one aspect of evolution, for as it is reembodiment in meaning, and as evolution could not go on without reembodiment, it is evolution itself, as applied to the human soul. But it is also a doctrine believed in at the time given to Jesus and taught in the early ages of Christianity, being now as much necessary to that religion as it is to any other to explain texts, to reconcile the justice of God with the rough and merciless aspect of nature and life to most mortals, and to throw a light perceptible by reason on all the problems that vex us in our journey through

this world. The vast, and under any other doctrine unjust, difference between the savage and the civilized man as to both capacity, character, and opportunity can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favour, or partiality, but all is under the governance of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the centre for any disturbance of the universal harmony, and to him as the centre the disturbance must return so as to bring about equilibrium, for nature always works toward harmony. Man is always carrying on a series of thoughts, which extend back to the remote past, continually making action and reaction. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established; his own spirit is the essence of this law and provides for ever compensation for every disturbance and adjustment for all effects. This is the law of Karma or justice, sometimes called the ethical law of causation. It is not foreign to the Christian scriptures, for both Jesus and St. Paul clearly enunciated it. Jesus said we should be judged as we gave judgment and should receive the measure meted to others. St. Paul said: "Brethren, be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap." And that sowing and reaping can only be possible under the doctrines of Karma and reincarnation.

But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfil and carry out all nor even a small part of the myriads of thoughts entertained. Hence when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence. This is called Devachan. It is the very state that has brought about the descrip-

tions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindu religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with visible nature which is possible on the material plane. But it is a real existence, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

No new ethics are presented by Theosophy, as it is held that right ethics are for ever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal brotherhood is that which will result in doing unto others as you would have them do unto you, and in loving your neighbour as yourself—declared as right by all teachers in the great religions of the world.

Duty and Immortality

Infidelity to duty and privilege does not destroy the truth of duty and privilege. It only blinds the faithless eyes so that they cannot see the truth. If the immortality of the soul be a truth, the materialistic absorption of our life would blind us to it and make us deny it. Exclusive attention to the present would hide the future from us, although its dazzling prizes, scattered on the dark back-ground of eternity, were burning there in everlasting invitation and hospitality. Thus, while the eager worldliness of our age practically vacates the faith in a future life, it does not logically disprove it; but leaves it for the ultimate test of the genuine evidence.

—William R. Alger

LETTERS FROM H. P. BLAVATSKY

[In *The Word,* June 1908 (long out of print), Dr. Alexander Wilder printed two letters which H. P. Blavatsky had written to him in connection with the publication of *Isis Unveiled.* Himself a learned Platonist, he wrote most of the prefatory article, "Before the Veil." We reprint the letters from THEOSOPHY for May, 1945, for their insights and sidelights on the purposes and problems of Madame Blavatsky's first great work. Dr. Wilder introduces the letters with an explanatory note. —Eds. THEOSOPHY]

THE understanding had been reached that Mr. Bouton should publish Madame Blavatsky's manuscript of *Isis Unveiled.* It was placed in my hands by him with instruction to abridge it all that I thought best. It was an undesirable task, but I did it with scrupulous regard to the interest of the publisher, and to what I esteemed to be just to the author. I was introduced to her about this time. She spoke of what I had done, with great courtesy, employing her favorite term to characterize what I had thrown out. She was about to begin a revision of the work, and asked me to indicate freely wherever I considered it at fault, or not well expressed. It is hardly necessary to say that this was a delicate matter. Authors are sensitive even to morbidness, and prone to feel a criticism to be an exhibition of unfriendliness. Nevertheless, I faced the issue, and pointed out frankly what I considered fault of style, and also the importance of explaining her sources of information. She was frank to acknowledge her own shortcomings, but pleaded that she was not permitted to divulge the matters which I urged. We compared views, ethnic and historic, often not agreeing. I took the pains to embody many of these points in a letter, to which she made the following reply:

Dr. A. Wilder, August

My dear Sir:

Your kind favor at hand only to-day, for my friend Mr. Marquette has proved an inaccurate postman, having some sun-struck patients to attend.

There are many parts in my Book *that I do not like* either, but the trouble is I do not know how to get rid of them without touching facts which are important, as arguments. You say that when I prove some-

thing, I prove it too much. There again you are right, but in such a work—(and the first one of some importance that I ever wrote, having limited myself to articles) in such a work when facts crowd and elbow each other in my brains, really one does not know sometimes where to stop. Your head is fresh, for you read it for the first time. Therefore you see all the faults and shortcomings, while my overworked brains and memory are all in a sad muddle, having read the manuscripts over and over again. I am really *very,* very thankful to you for your suggestions. I wish you made more of them.

Do you think the Phenicians were an Ethiopian race? Why? They have certainly mingled much with them, but I do not see well how it can be. The Phenicians were the ancient Jews, I think, whatever they have been before. Josephus admits as much, unless it is a hoax to escape other accusations. The biblical mode of worship and the bloody sacrifices in which the Patriarchs and other "chosen ones" delighted are of a Phenician origin, as they belonged in days of old to the Bacchic and Adonis Phenician worship. The Adonis is certainly the Jewish Adonai. All the Phenician deities can be found in Joshua as well as their temples. XXIII, 7. Herodotus traces the circumcision to them. The little bulls of the Jews—the Osiris-Bacchus-Adonis—is a Phenician custom. I think the Phenicians were the Canaanites. When settled in Jerusalem they appear to have become friends. The Sidonian Baal-Adonis-Bal is closely related to their Sabean worship of the "Queen of Heaven." Herodotus shows that the Syrians—the Jews of Palestine—lived earlier on the Red Sea, and he calls them Phenicians. But what puzzles me is to reconcile the type. The Jews appear to have *never* intermarried among other nations—at least not to the extent to change their type. They have *nothing* Ethiopian about them. Will you tell me your reasons and oblige?

You told me in a previous letter that the Ethiopians have anciently dwelt in India. In Western India there is in a temple the statue of Chrishna, and he is a splendid black Ethiopian with woolly hair, black lips and flat nose. I trace every or nearly every ancient religion to India because of the Sanskrit names of the gods of every other nation. If you trace them etymologically, you are sure to find the root of every god (of the Aryan family) in Sanskrit, and many of the Semitic gods also, and that before the Aryans broke up towards the South and North. Every Slavonian Deity can be traced back to India, and yet the word *Bog,* the

Russian word for God, is a derivation from *Gosped;* gosped in Hospodar or gospodar, "the Lord," seems to come right from the Babylonian Bel, Baal, or Bal. In Slavonian and Russian, *Bjeloybog* means literally White God, or the God of the Day,—Good. Deity, as *Teherno-bog,* is Black God—the Evil, Night-Deity. The Tyrian god was Belus—Babylonian Bel, and *Bok* means Light, and *Boga* the sun. I derive Bacchus from this—as a Sun god. I suppose we ought, in the derivation of the names of all these gods, take in consideration the aspiration. The Semitic *S* generally softens to *Ah* in the Sanscrit. The Assyrian San becomes in Sanscrit Ahan; their Asuria is Ahura. *As* is the sun-god and *Ar* is a sun-god. Assur is a Syrian and Assyrian sun-god; Assurya is one of the names of the Sun (see M. Miller). It was the rule of Bunsen to soften the s to u. Now *As* means life and *Asu* Spirit, and in India, even in Thibet, the life principle, the great agent of Magic, the Astral light by which the Lamas and Siamese priests produce their wonders,—is written Akasa, pronounced Ahaha. It is the life-principle, for it is the direct magnetism, the electric current proceeding from the Sun, which is certainly a great Magnet, as the ancients said, and not as our modern scientists will have it.

I have studied some of the old Turanian words (beg pardon of philology and Science) in Samarkand with an old scholar, and he told me that he traced somehow the deities of every subsequent nation a great deal further back than the Aryan roots before the split of the nations. Now, Max Muller does not concede, it seems to me, anything positive or exact as roots beyond the old Sanskrit, and *dares* not go further back. How do you account for that? You say that the Chaldeans were a tribe of the Akkadians, come from Armenia. This is Rawlinson's view. But did you trace the primitive Akkadians back? I have been living for a long time at the very foot of Mount Ararat, in Erivan, where my husband was governor for twenty-five years, and we have profound scholars among some Armenian Monks in the Monastery of Etchmiadjene, the dwelling-place or See of the Armenian Patriarch (the Gregorian). It is but a few verstes from Erivan. Abieh, the well-known geologist and archeologist of the Russian government, used to say that he got his most precious information from Nerses, the late Patriarch. In the garden of the very house we lived in was an enormous column, a ruin from the palace of Tyridates, all covered with inscriptions, about which the Russian government did not care much. I had them all explained by a monk

of Nerses. I have reasons to think the Akkadians came from India. The Bible *mandrakes* were never understood in their Cabbalistic meaning. There is a Kabbala older than the Chaldean. Oannes has never been traced to his origin; but, of course, I cannot, at least *I must not,* give to the world its meaning. Your article on the Androgynes is splendid. I did not *dare* write it in my book. I think the Amazons were Androgynes and belong to one of the primitive cycles. You do not prove them *historically,* do you?

I will certainly adopt your suggestion as to *Job.* I see you have more of *Cabbalistic intuition* than I thought possible in one *not* initiated. As to the chapter of explanation about the Hierophants, the Florsedim and others, please suggest where it ought to come in and what it should cover. It seems to me that it will be difficult for me to explain what *I am not allowed to,* or say anything about the exoteric part that intelligent people do not already know. I am a Thibetian Buddhist, you know, and pledged myself to keep certain things secret. They have the original *book of Yasher* and some of the lost manuscripts mentioned in the Bible, such as the *Book of War,* as you knew, perhaps, in the *old place.* I will write to General Kauffman one of these days to Teschkent, where he is General Governor for the last ten years, and he can get me all the copies and translations from the old manuscripts I want. Isn't it extraordinary that the government (Russian) does not care more about them than it does? Whereto do you trace the lost tribes of Israel?

I suppose I gave you the headache by this time, so I close; I will forward you Saturday the last chapters of the Second Part if I can, but this part is not finished yet and I want your advice as to how to wind it up.

Truly and respectfully yours,

H. P. BLAVATSKY

*Note.**—Perhaps there should be some reply made here to these inquiries, though it seems hardly in keeping. It is true that Herodotus states that the Phoenicians came from the country of the Red or Erythrean Sea, which washes Arabia.

Mr. J. D. Baldwin classifies them as "Cushites," in which race he includes the Arabians and the dominant dark people of India, but not the African tribes. The Cushites of Asia are the Ethiopians of classic times. Although the Phoenicians were styled Kaphts by the Egyptians, and the

* By Dr. Wilder.

Philostians are said to have migrated from Kaphta, it has been quite common to identify the Phoenicians with the Canaanites of the Bible. Whether anciently the Jews were of the same people, there must have been a close relation, and we find in the Bible that no exception was taken to intermarriage till the time of Ezra and Nehemiah. Probably the type was established subsequent to that period. "Ephraim is a Canaanite," says the prophet; "deceitful balances are in his hand, and he loveth to oppress."

I think that Godfrey Higgins and Moor in the "Pantheon" denominated the figure a "Buddha" and negro, that Mme. Blavatsky describes as Krishna. True, Krishna had another name, and this term signifies black. But when India is named, it is not definitely certain how far it extended, or differed from the Asiatic Ethiopia. The Akkadians may have come from that part of Asia; the term signifies Highlands. But the Chaldeans, their supposed successors, are called Kasdim. In the Bible Xenophon wrote of Chaldeans, natives of Armenia.

The ensuing autumn and winter I delivered a course of lectures in a medical college in New York. This brought me from Newark several times each week and gave me an opportunity to call at the place on West Forty-seventh Street if there was occasion.

During the season previous Baron de Palm had died in Roosevelt Hospital. He was on intimate terms with the family group in West Forty-seventh Street, and had received necessary attentions from them during his illness. Whatever he possessed of value he bestowed upon them, but with the pledge or condition that his body should be cremated. This was a novel, not to say a shocking idea, to people generally. There was but one place for such a purpose in the United States. Dr. Francis Le Moyne had constructed it at Washington, in Western Pennsylvania. He was an old-time abolitionist, when this meant social proscription, and in 1844 was the candidate for the Liberty Party for Vice-President. He had advanced views on the disposal of the dead and had built the crematory for himself and family. The arrangements were made for the cremation of the body of the deceased Baron, as soon as winter had come to permit its transportation from New York. Colonel Olcott had charge of the matter. Being a "newspaper man" and rather fond of display, he induced a large party to go with him to see the first

cremation in America. This was the introduction of this practice into this country.

During his absence I called at the house on Forty-seventh Street, but my ringing was not answered. I then wrote a note stating my errand. Madame Blavatsky answered at once as follows:

My dear Doctor:

Now, that's too bad, but I really think you must have rung the *wrong* bell. I did not go out of the house for the last two months, and the servant is always in the kitchen until half-past nine or ten. Why did you not pull all the bells one after the other? Well, you must come Monday —as you have to come to town, and stop over till Tuesday. You can attend your College and sleep here the same, can't you? And Olcott will be back to talk your law business with you; but if you want something particular, or have some law affairs which are pressing, why don't you go to Judge, to 71 Broadway, Olcott's and Judge's office. Judge will attend to anything you want. He is a smart lawyer, and a faithful true friend to all of us. But of course you know better yourself how to act in your own business. Olcott will be home by Friday night, I think. I could *not* go, though they expect me there to-day. To tell you the truth, I do not see the fun of spending $40.00 or $50.00 for the pleasure of seeing a man burnt. I have seen burnings of dead and living bodies in India sufficiently.

Bouton is an extraordinary man. He says to Olcott that it is for you to decide whether it will be one or two volumes, etc., and you tell me he needs no estimate of yours! He told you "how to go to work." Can't you tell us what he told you? It is no curiosity, but business. As I am adding all kind of esoteric and other matter in Part II, I would like to know what I can write, and on what subjects I am to shut my mouth. It is useless for me to labor if it is all to be cut out. Will you please, dear doctor, tell me what I have to do? I am of your opinion about Inman; but *facts are facts.* I do not go against Christianity, neither against Jesus of Nazareth. I simply go for the skulls of theologians. Theology is neither Christianity nor religion. It is human and blasphemous flapdoodle. I suppose anyone understands it. But how can I make a parallel between heathen and pagan worship and the Christian unless I give facts? It is facts and scientific discovery which kills exoteric and fetish-worshipping Christianity, not what Inman or I can *say.* But laying Inman aside, read "Supernatural Religion" which had in less than 18

months six editions in England. The book is written by a Bishop, one of the most learned Theologians of the Church of England. Why, he kills divine *Revelation* and *dogmas* and *Gospels* and all that. * * *

I have received letters from home. My aunt sends me a piece of poetry by the famous Russian author and poet—J. Tourgeneff. It was printed in all the Russian papers, and the Emperor has forbidden its publication from consideration (and politics I suppose) for old Victoria. My aunt wants me to translate it and have it published here in the American newspapers, and most earnestly she appeals for that I cannot write poetry. God knows the trouble I have with my prose. But I have translated every line *word for word* (eleven quatrains in all). Can you put them in verses so as to preserve the rhyme and rhythm, too? It is a splendid and thrilling thing entitled "Crocket at Windsor," the idea being a vision of the Queen, who looks upon a crocket game and sees the balls chased by the mallet, transformed into rolling heads of women, girls and children tortured by the Turks. Going home; sees her dress all covered with gore, calls on the British rivers and waters for help to wash out the stain, and hears a voice answer, "No, Majesty, no; this innocent blood,"—"You can never wash out—nevermore," etc.

My dear Doctor, can you do me a favor to write me half a page or so of a "Profession of faith," to insert in the first page or pages of Part II? Just to say briefly and eloquently that it is not against Christ or the *Christ*-religion that I battle. Neither do I battle against any *sincere, true* religion, but against theology and Pagan Catholicism. If you write me this, I will know how to make variations on this theme without becoming guilty of false notes in your eyes and the sight of Bouton. Please do; you can do it in three minutes. I see that none of your symbologists, neither Payne Knight, King, Dunlap, Inman, nor Higgins, knew anything about the *truths* of initiation. All is *exoteric* superficial guess work with them. 'Pon my word, without any compliment, there's Taylor alone and yourself, who seem to grasp truth *intuitionally.* I have read with the greatest pleasure your edition of the Eleusinian and Bacchic Mysteries"! You are right. Others know Greek better, but Taylor knew Plato a thousand times better; and I have found in your short fragments much matter which for the life of me I do not know where you could have learned it. Your *guesses* are so many *hits* right on the true spot. Well, you ought to go East and get initiated.

Please come on Monday. I will have a bed ready for you Sunday,

Monday, and Tuesday, and I will be expecting you to dinner all these days. If you cannot come until Monday, do tell me what instructions Bouton gave you, and what are the precise orders for *mutilations,* will you?

Esoterically yours in true Platonism,

H. P. BLAVATSKY

THE EVER-NECESSARY DISTINCTION

The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under,* if not *within,* its shadow on Earth. No man is perfect; why, then, should any member of the T.S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who sit in the judgment Seat and talk of that they know nothing about are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of impostors and lunatics."

—H. P. BLAVATSKY

THE PARADOXICAL WAY

BECAUSE of the inescapable duality pervading Nature, man is forever under the necessity of resolving paradoxes, of choosing between the apparently better and the apparently dearer—and of revising his views. No sooner is a decision made, with feet firmly placed, as one thinks, upon a higher rung of the ladder, than new paradoxes arise, necessitating new discrimination, new decisions, new choices. It is only for a moment that rest and relaxation can be maintained. And thus it will ever be, perhaps, until the top of the ladder has been reached, until mind and soul have been merged into and made one with Spirit, until the whole of manifested exisence has been transcended and left behind. Why is it, do we think, that Arjuna's position, throughout the eighteen chapters of the *Bhagavad-Gita,* is that of warrior *between* the two armies? Why was he not given permanent rank on one or the other side in the great conflict? Why should the noble hero be subjected, without intermission, to the "flying of arrows" from both sides?

Lao Tzu, the great Chinese contemporary of Buddha, Zoroaster, and Pythagoras, was author and exemplar of the *Paradoxical Way*—a system of psychological discipline whereby the teacher sought to portray to his pupils the straight and narrow path that leads to peace and enlightenment. Yet, the system was by no means original with its codifier. Each and every one of the world's sacred texts—from the *Bhagavad-Gita* to *Light on the Path,* from the Sermon on the Mount to *The Voice of the Silence*—sets forth the rules and discipline of the *Paradoxical Way.* It is the path of moral and *manasic* evolution—the "golden mean" of Krishna, the "middle path" of Buddha, no less than the "straight and narrow way" taught and exemplified by Jesus. True guidance and direction, evidently, can be given in no other way, for as Lao Tzu himself has proclaimed: "The truest sayings are paradoxical."

A *paradox,* according to dictionary definition, is a statement or doctrine which is seemingly absurd, contrary to accepted belief, but which nevertheless might be really true. Devotees in all ages have been known to complain that the rules of occult science and discipline are contradictory, that they require of man that he walk in *two* directions, diametrically opposed to each other, at one and the same time. The *Para-*

doxical Way, if followed, they say, will rend a man in twain. How, according to Rule 18 in *Light on the Path,* for example, is one to "Seek the way by retreating *within,*" while in Rule 19 he is told the very opposite—to "Seek the way by advancing boldly *without*"? How is one to put his whole heart into the work he is doing, as admonished by Krishna, and yet be totally "unattached to the consequences"? How is one to belong to no cult or creed, yet belong to each and all? Is it possible to retreat within and advance boldly without, to act and not act, to both belong and not belong, at one and the same time?

> Be gentle and you can be bold; be frugal and you can be liberal; avoid putting yourself before others, and you can be a leader of men . . . Temper your sharpness, disentangle your ideas, moderate your brilliancy . . . When merit has been achieved, do not take it to yourself. (Lao Tzu.)

The dual nature of *Manas,* or mind, renders it essential that with every encouragement there must be a warning, with every advance there must be a retreat, with every crowning victory a profound sense of humility, or even defeat. Otherwise, the personal nature of man takes to itself all credit for the advance, distorts the achievement out of all semblance of proportion, and the progress gained is turned to loss.

"Kill out ambition," says *Light on the Path,* yet "work as those work who are ambitious"—a seeming paradox. To the modern way of thinking, ambition is a first requisite to success. Without it the aspirant is almost certain to fail. With the ancients, however, ambition was considered to be the "first *curse,*" sign manual that the inner position of Soul had been forsaken and its energies turned into personal avenues of expression. To kill out ambition does not mean to slay the spiritual power that has formerly gone into personal ambitious pursuits. The task in hand is to *re-direct* those energies, to control them, and turn the stream of consciousness into worthier channels.

To comprehend fully the teaching of the *Paradoxical Way,* it is essential that one discriminate between the Divine Ego in man, the immortal individuality, on the one hand, and the Human Ego, or false personality, on the other, and to know that these two, in motive, are oftentimes at variance with each other. The personality, strictly speaking, is only a *mask* (*persona,* mask for actors), and its function is that of vehicle or servant for the Soul's use. In an age of spirituality, the personal mind has no ambitions of its own, but is supple, tractable, and

spontaneously submissive to the promptings of the Inner Man. In such periods, the straight and narrow way is the customary mode of travel—for such is the natural disposition of the Soul. But in *Kali Yuga,* due to the materialism of the age, a false idea of individuality has developed in the brain mind, giving birth to a wholly unnatural sense of egoship, with a cortège of thoughts, feelings, desires, ambitions and motives. It is these that have usurped the kingdom of the Lord within, that have diverted the energies of Soul into all manner of by-roads and side issues. It is these that must be tried, conquered, subdued, used.

Lower Manas, in some respects, is like the pendulum, whose disposition is to swing from side to side, to run to extremes. *Higher Mind,* on the other hand, is the fulcrum from which the pendulum hangs—the immovable point of balance, indifferent to and above all extremes. The path of occult discipline is the middle way, *between* the extremes, as straight and narrow as the razor's edge—and few there be that tread it. Where is the individual, for example, who is sensibly ordered in personal habits and desires? Where is the person sufficiently balanced to avoid all excess? "Evil," says H. P. Blavatsky, "is often the result of over-anxiety, and men are always trying to do too much; they are not content to leave well enough alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce karma to be worked out in a future birth." They have not learned the *golden mean* of action.

> Who is there that can make muddy water clear? But if allowed to remain still, it will gradually become clear of itself. Who is there that can secure a state of absolute repose? But let time go on, and the state of repose will gradually arise . . . Be sparing of speech, and things will come right of themselves . . . Leave all things to take their natural course, and do not interfere. (Lao Tzu.)

Very few individuals, evidently, possess the patience necessary for becoming co-workers with Nature. As a race, we are powerfully inclined to over-action; we know not the meaning of restraint. Why is it that although the initial incitation of Krishna to Arjuna is to *action*—intelligent, selfless, action—it is immediately followed by an insistence upon *inaction?* Why does Lao Tzu put forth the disturbing admonition to his disciple to "occupy yourself with doing nothing"? Karma, in the widest meaning of the term, should not be thought of, evidently, just as *action;* it is also *repose*—and it operates as majestically through the latter as through the former. Have we not observed, for example, that

some of Nature's most beneficent periods are those of rest and quiet? And is it not clear, on the other hand, that the greatest hindrances oftentimes to the orderly consummations of the Law are the *incessant actions* of so-called "doers-of-good"? It is not possible to become a co-worker with Nature until one has mastered the science of inaction, as well as that of action. The possessor of this knowledge acquires the extraordinary power mentioned in *Light on the Path,* whereby he can "appear as nothing in the eyes of men."

Do we sometimes find our efforts fruitless and unappreciated? Perhaps it is because we are off the middle path, because we try to do too much. Are we unable, in moments of trial, to pierce the clouds of uncertainty and see, at a glance the principles behind the issues at hand? If so, we have no doubt wandered into by-ways. Can we, at all times, face with absolute calm the inward voice of Conscience? Unless we can, it is safe to say that there is somewhere a misalignment between our Divine Ego in heaven and the thinking man on earth, and that the resources from above have been temporarily cut off. It is in the middle way alone that wisdom in action can be achieved, and that the vision of the eye is clear. It is only in the "golden mean" that knowledge can be relied upon with faith and conviction, and that the energies of the Soul can flow down unobstructed from the triune fountain of the Godhead.

Be positive, the devotee is admonished—but be wary lest in so doing you become self-assertive. Stand alone and isolated—yet, do not allow to well up within you the feeling of separateness from any living thing or being. Be confident and firm—but do not be rigid. Such are the riddles of the *Paradoxical Way.* There is not a virtue belonging to *Higher Manas* that does not stand in danger, under tutelage of the lower mind, of becoming transformed into vice.

Is it easy, do we think, for the spendthrift to overcome his extravagance without swinging to the opposite extreme of selfishness, without becoming a miser? Is it easy for the coward to conquer his faint-heartedness, to cultivate courage and bravery without becoming, in the process, a bully? Every effort made by the disciple himself from the extremes in which his consciousness is entangled is inevitably accompanied by suffering and pain. Yet the teaching of the *Paradoxical Way* is clear and plain for all to see. It is this: The over-zealous individual must learn moderation, must control his emotions, but in so doing he

must not suffer injury to the divine fire of enthusiasm, by which alone great achievement is possible. The stubborn man must overcome his obstinacy, must learn how to conform; yet he is not to let go the true spirit of tenacity, or the power of independent judgment, without which he will never be able to stand up for what he sees to be right. The passive individual must exercise his Will, must be positive, upright, and firm, but must never forget that to the *receptive* mind alone comes true wisdom. Finally, the disciple must evince a growing love and respect for his teacher, and trust in his wisdom—else he is not worthy of the name disciple—but woe to him who allows himself to become personally attached or dependent.

The grand objective of the teachings of the *Paradoxical Way* is to enable the learner to extricate his consciousness from the extremes of Lower Manasic activity, to elevate his habits of thinking and acting, and to center his mind in the fulcrum of the *Divine Self*. In It is balance, peace, equal-mindedness, knowledge, love.

"Give up thy life if thou woulds't live."

FAITH IN THE ESSENTIAL

The only true faith is that in the Highest—in the Changeless, in That which each in his innermost nature is. The only true path is the trusting to the law of our own spiritual nature. Men may go from faith to faith, from faith in one thing to faith in some other thing, moving along from life to life and obtaining some results according to the nature of the ideal upon which their faith is fixed, but the only way out is through the faith in the spiritual essential nature of all beings. And no greater gift could be given to any human being than the inalienable fact that he—and each one—has the power to realize it. This is a part of the ancient knowledge known by a few, followed by a few, which They have ever brought into a world of false faiths and tried to teach the people in general.

—ROBERT CROSBIE

YOUTH-COMPANIONS ASK—AND ANSWER

IT has often been said from the ULT platform that we could not stand to know of or remember our past life or lives. We constantly find ourselves involved in the complexities of our personal nature —which seem extremely baffling and confounding, since we do not know of their ultimate origin or what first impulse initiated their coming into being and becoming a part of our personality. Psychology helps to a great degree, but obviously, as we know from Theosophy, does not go deep enough to uncover any "first causes." Could there not be some value in being able to see past lives, enough to outweigh any possible shocks—providing, of course, that one were able to maintain a true student's attitude toward such a revelation?

The sentence "providing, of course, that one was able to maintain a true student's attitude toward such a revelation," is, perhaps, the key to such a question. For the elements which go into creating and maintaining a "true student's attitude" are not quite as easy to come by as they may appear, even though one *is* earnestly studying Theosophy and endeavoring to be a "Theosophist who Theosophy does." For a true student of Theosophy, or for that matter any true student of any subject, must of necessity be a philosopher, a lover of truth. A philosopher deeply believes in the words of Carlyle when he said, "Truth! truth, though the heavens crush me for following her!" The philosopher has gathered his energies, varying foci of perception, and desires together and directed all in one direction; the untiring discovery and rediscovery of truths wherever and at whatever personal expense they may be found.

Since to live the life of a student one is constantly and honestly seeking the truth of matters, we should perhaps turn to H. P. Blavatsky's article, "What is Truth?" for explanation of the predicament in which we find ourselves:

> There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.
>
> In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. . . . He [man] is at once

arrogant and a weak creature, which, though in constant dread of some authority, terrestrial or celestial, will yet—

> ". . . . . like an angry ape,
> Play such fantastic tricks before high Heaven
> As make the angels weep."

Man has to *know himself, i.e.,* acquire the *inner* perceptions which never deceive, before he can master any absolute truth.

The point, here, it would seem, is that we are constantly encountering relative truths, if we *will* but see them, and make active use of them. The desire to know the "ultimate origin" of personal complexities may be correlated with an immature desire to know *the absolute truth;* can we really ever *know* absolute truth as we are now, in mortal frames with finite minds, and is it really necessary to know, or be made aware of, something so abstract and, in a sense, so far removed from where we stand and live from day-to-day? It is impossible to jump from where we are in attitude and thinking, now, to the point where we could understand and make use of any such "ultimate origin." However, if each choice, each move taken, is one in the direction of understanding to the best of our ability what comes to us now, no matter what the nature of it is, concern about "initial impulse" will begin to diminish; we won't think, "If I only knew *that one* thing!" Actually, however, we would be getting closer to comprehending what the *nature* of a first personal cause might have been, and may even discover it and move on to something else without being unduly aware of having done so.

Relative truths are of value to us only if we are willing to release petty, selfish conceptions which conflict with the reception of the truths. "But to approach even terrestrial truth requires, first of all, *love of truth for its own sake,* for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality; on self-assertion, not on intrinsic value?"* Our standards of values today are so muddled up and shaky and false that we, being children of this environment, cannot expect to be free of its confusions; thus, to think that a view of our past lives could be held in proper and constructive proportions by us is rather optimistic.

We all, just about, have extreme difficulty in being shown our faults and mistakes by others, and these are of our own doing in *this* life. We

all need desperately to feel that intrinsically and basically we are noble and have a core of kingly dignity. It seems that only the truly wise man knows this, while all the rest of us try desperately, by this means or that, to *prove* it to ourselves and to others. Thus it would stand to reason that if we have difficulty facing up to those weaknesses in ourselves which are partly of our choice now, we could hardly expect to "maintain a student's attitude" when seeing how badly we have done in the past. People tend to focus a great deal of their attention and energy on their failures and mistakes, anyway. This negative approach doesn't lead to anything constructive or any new change to be undertaken. To cite the much admired and respected hero of any age or story again, we never find him dwelling upon past mistakes or weaknesses. Instead, he shows determination *not* to be swayed by this unproductive side of life, and busies himself with new horizons to conquer, new adventures to embark upon. He does not put entirely out of his consciousness his poor choosings and bad judgments; he remembers, but remembers to the degree to which he will correct his next choice or evaluation in order to make his path straighter and truer. Unless we take each thing as it comes and strive to understand and assimilate, not to ignore or neglect, we cannot hope to begin to recognize "relative truth," which is what a look at a "first cause" in choice would be. For there is never really any "first" beginning to habits or actions; they all ultimately start in the attitude of mind of the individual, the particular aim of the individual at the time of choice. Thus one must begin here again when trying to correct an old, well-planted, personality quirk.

It would seem that we always come back to the same point when considering how to make our personal natures more porous for the "higher" qualities of our being to act through. That point is that we can do nothing until we begin trying to understand what we are *where we are now.* We could say that this might be a "first" cause; the determination to think of an attitude or plan which is different, broader and more constructive than the last, and follow it through, no matter the difficulties. Then one begins to know what is the stuff he is made of, how much is worth-while, and what should be discarded. It is in the getting into life and living and doing, rather than avoiding and side-stepping that one begins to "know" himself.

VAIVASVATA MANU

MANU is the great Indian law-giver. The name comes from the Sanskrit root *man* "to think"—mankind really. But it stands also for Swayambhuva, the first of the Manus, who started from *Swayambhu,* "the self-existent", hence the *Logos,* and the progenitor of mankind. Manu is the first Legislator, almost a divine being.

Manu is a generic term, mysterious, and means far more than may be supposed. MANU declares himself created by Vaiswanara (the Spirit of Humanity), which means that his Monad emanates from the never-resting Principle in the beginning of every new Cosmic activity; that Logos or Universal MONAD (collectively Elohim) that radiates *from within himself* all those Cosmic Monads that become the centers of activity—progenitors of the numberless Solar Systems as well as every being thereon. Each Cosmic Monad is "Swayambhuva," the self-born, which becomes the center of force from within which emerges a planetary chain (of which there are seven in our system), and whose radiations become again so many Manu Swayambhuva (a generic name); each of these becoming, as a *Host,* the Creator of his own Humanity. It is taught that the Manus are the creators of the creators of our first Race —the Spirit of mankind—which does not prevent the *seven* Manus from having been the first "pre-Adamic" men on earth.

Stated in another way it is said that first come the Self-Existent on this earth. They are the "Spiritual Lives" projected by the absolute Will and Law, at the dawn of every rebirth of the worlds. These *lives* are the divine "Sishta" (the *seed*-Manus, or the Prajapati and the Pitris). From these proceed the first race, the self-born, which are the astral shadows of their progenitors. Here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the One Life, or the Absolute Deity. As to our outward physical bodies, the house or the tabernacle of the Soul, the doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact science of the future that is destined to vindicate the theory fully. The identity between the Spirit and its material "double" throws additional light on what *The Secret Doctrine* teaches with regard to the "Root-Manus" and the "Seed-

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NOTE.—Collated from the writings of H. P. Blavatsky.

Manus." Not only those progenitors of our mankind, but every human being, we are taught, has its prototype in the spiritual spheres; which prototype is the highest essence of his seventh principle.

Esoterically, every Manu, as an anthropomorphized patron of his special cycle (or round), is but the personified idea of the "Thought Divine"; each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or *Manvantara.* It is taught that *Fohat* runs the Manus' (or Dhyan Chohans') errands causing the prototypes to expand from within without—viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity—the acme of illusion, or the grossest matter. It is from IT that issues the great unseen Logos who evolves all the other *logoi,* the primeval Manu who gives being to the other Manus who emanate the universe and all in it collectively, and who represent in their aggregate the *manifested* Logos. Hence we learn from the Commentaries that while no Dhyan Chohan, not even the highest, can realize completely "the condition of the preceding Cosmic evolution, the Manus retain a knowledge of their experiences of all the Cosmic evolutions throughout Eternity."

If all the Manus and Rishis are called by *one generic name,* this is due to the fact that they are one and all the manifested Energies of one and the same Logos—the celestial as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity; conscious during the periods of Cosmic evolution, unconscious (from our point of view) during Cosmic rest, as the Logos sleepeth in the bosom of THAT which "sleepeth not," nor is it ever awake—for it is SAT or *Be-ness,* not a Being. But the periods of Manvantara (Manu-Antara, or "between two Manus") and Pralaya (Dissolution) follow each other in regular succession, and are also called Kalpas, small and great, the minor and the Maha Kalpas; one referring to the active periods of the universe, the other to its times of relative and complete rest—according to whether they occur at the end of a "Day of Brahma" or an "Age" (a life) of Brahma. Not even esoteric philosophy can claim to know, except by analogical inference, that which took place before the reappearance of our solar system and previous to the last Maha Pralaya.

Vaivasvata is the name of the *seventh* Manu, the forefather of the

post-diluvian race, or our own fifth humankind. A reputed son of Surya (the Sun), he became, after having been saved in an ark (built by the order of Vishnu) from the Deluge, the father of Ikshwaku, the founder of the solar race of kings. Vaivasvata Manu is the Indian *Noah,* connected with the Matsya (or the fish) Avatar of Vishnu. The Secret Doctrine tells us that Manu, the Son of Swayambhuva, was no man, but the representation of the first human races evolved with the help of the Dhyan Chohans at the beginning of the first round. But we are told in the *Laws of Manu* (Book I, 80) that there are 14 Manus for every Kalpa—or interval from one minor Pralaya to another—and that in the present divine age there have been as yet *seven* Manus. Those who know that there are seven rounds, of which we have passed three and are now in the fourth; and who are taught that there are seven dawns and seven twilights or 14 Manvantaras; that at the beginning of every round and at the end, and on, and between the planets there is an awakening to *illusive* life, and an awakening to *real* life; and that, moreover, there are *Root*-Manus, and what we have to clumsily translate *Seed*-Manus—the seeds for the human races of the forthcoming rounds (or the Sishtas—the surviving fittest; a mystery divulged only to those who have passed their third degree in initiation)—those who have learned all that will be better prepared to understand the meaning of the following.

The Great Flood had several meanings, it referred as also does the "Fall," to both spiritual and physical, cosmic and terrestrial, events: as above, so it is below. The first Cosmic Flood refers to primordial creation, or the formation of Heaven and the Earth; in which case Chaos and the great Deep stand for the "Flood," and the Moon for the "Mother," from which proceed all the life-germs. But the terrestrial Deluge and its story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction by the mortal woman being made the receptacle of the human seed at the end of the third race, and in the other to the real and historical Atlantean submersion. In both cases the "Host"—or the Manu which saved the *seed*—is called Vaivasvata Manu. The story told in the *Mahabharata* strikes the keynote, and yet it needs to be explained by the secret sense contained in the Bhagavad-Gita. It is the prologue to the drama of our (fifth) Humanity.

While Vaivasvata was engaged in devotion on the river bank, a fish

craves his protection from a bigger fish. He saves it and places it in a jar, where, growing larger and larger, it communicates to him the news of the forthcoming deluge. It is the well-known "Matsya Avatar," the first Avatar of Vishnu, the Dagon of the Chaldean Xisuthrus, and many other things besides. The story is too well known to need repetition. Vishnu orders a ship to be built, in which Manu is said to be saved along with the seven Rishis, the latter, however, being absent from the other texts. Here the seven Rishis stand for the *seven races,* the seven principles and various other things; for there is again a double mystery involved in this manifold allegory.

In the symbolism of every nation, "the Deluge" stands for chaotic unsettled matter—Chaos itself; and the Water for the feminine principle—the "Great Deep." As the Greek Lexicon of Parkhurst gives it — "(ark) answers to the . . . emblem of the female generative power, the *Arg* or *Arca,* in which the germ of nature (and of mankind) floats or broods on the great Abyss of the waters, during the interval which takes place after every mundane (or racial) cycle." Ark is also the mystic name of the divine spirit of *life* which broods over chaos. Now Vishnu *is* the divine Spirit, as an abstract principle, and also as the Preserver and Generator, or *Giver of life*—the third person of the Trimurti (composed of Brahma, the Creator, Siva, the Destroyer, and Vishnu, the Preserver). Vishnu is shown in the allegory as guiding, under the form of a *fish,* the ark of Vaivasvata Manu clean across the waters of the Flood. There is no use in expatiating upon the esoteric meaning of the word *fish.* Its theological meaning is phallic, but the metaphysical, *divine.* Jesus is called the "Fish," and so were Vishnu and Bacchus; the "Saviour" of mankind being but the monogram of the god Bacchus called the fish. Says St. Augustine of Jesus, "For he is a *fish* that lives in the midst of waters." Christians call themselves little fishes—*pisciculi*—in their sacred mysteries. "So many *fishes* bred *in the water,* and *saved by one great fish,*" says Tertullian of Christ and the Church. As to the seven Rishis in the Ark, they symbolized the seven principles, which became complete in man only after he had separated, and become a *human,* and no longer a divine creature.

Like the Indian Rishis, the (Biblical) Patriarchs are all convertible in their numbers, as well as interchangeable. According to the subject to which they relate they become ten, twelve, seven or five, and even *fourteen,* as they have the same esoteric meaning as the Manus and

Rishis. The Creators are the Rishis, most of whom are credited with the authorship of the mantras or Hymns of the Rig Veda. They are sometimes seven, sometimes ten, when they become Prajapati (Progenitors), the "Lord of Beings"; then they rebecome the seven and the fourteen Manus, as the representatives of the seven and fourteen cycles of existence (Days of Brahma); thus answering to the seven Æons, when at the end of the first stage of evolution they are transformed into the stellar Rishis, the Saptarishis; while their *human* doubles appear as heroes, Kings and Sages on this earth. There were "gods" on Earth in those days—gods, and not men, as we know them now, says the tradition.

Vaivasvata Manu is again shown as saving mankind (allegorically it is mankind, or a portion of it, the fourth race, which is saved); so also he saves the Fifth race during the destruction of the last Atlanteans, the remnants that perished 850,000 years ago, after which there was no great submersion until the day of Plato's Atlantis, or Poseidonis, known to the Egyptians only because it happened in such relatively recent times. Xisuthrus, the Chaldean Noah, is saved and translated alive to heaven—like Enoch—with the seven gods, the Kabirim, or the seven divine Titans. Again the Chinese *Yao* has seven figures which sail with him and which he will *animate* when he lands, and use for "human seed." Osiris, when he enters the ark, or solar boat, takes *seven* Rays with him. Thus "Noah" symbolizes both the root-Manu and the seed-Manu, or the Power which developed the planetary chain, and our earth, and the Seed Race (the Fifth) which was saved while the last sub-races of the Fourth perished.

The genealogies (of the Manus) embrace a period of three and a half Rounds. They speak of pre-human periods, and explain the descent into generation of every Manu—the first manifested sparks of the ONE Unity—and show, furthermore, each of these human sparks dividing into, and multiplying by, first, the *Pitars,* the human ancestors, then by human races. No being can become God, or Deva, unless he passes through the human cycles.

INDIFFERENCE AND ALTRUISM

> In an age of "personality," the ordinary mind cannot see beyond it . . . The war is to help "personalities" to become "living souls." It is *Mahabharata*—the Holy War.
>
> —ROBERT CROSBIE (*The Friendly Philosopher*)

THE ordinary mind is the race mind, all too often a jogtrot mentality that allows no idea to alter its pace, but modifies, instead, even the noblest thought, levelling it down to an habitual rate of vibration, or tone. So we sometimes have the anomaly of hearing theosophic terms mouthed and sounding like veritable gibberish.

The state of indifference which the holy books recommend is that of the "uninvolved" Ego, the clear-seeing Soul, the "illuminated sage who regards with equal mind an illuminated selfless Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs." Perceiving the essential nature of all these to be identical, he is in essence one with them. The man of ordinary mind, the personality, arrives at a "state of indifference" in quite other ways: through an attitude of avoidance or escapism, or prejudice, or laziness—the *tamasic* quality; or self-indulgence, or self-justification, or conceit, or pridefulness—the *rajasic* quality; or even through the quality of *sattva,* if attachment prevails for what seems good and true and beautiful because *attachment,* for even the highest good, is separative and builds some kind of wall or barrier or obstacle implicit in the personal "state of indifference."

We do not exist in a vacuum. A mixed-up world is the result of mixed-up ideas. The universal law of cause and effect—impersonal as is its symbol, the blindfolded goddess of Justice—brings consequence in the wake of action, and thought is an action. An idea persisted in, if false, will augment the world's confusion and affect the destiny of the personality. With "indifference" in mind, can we be "clear-seeing"? The obvious method, right to pursue, may be overlooked; the immediate opportunity passed by. With "indifference" in mind, we may be late in voicing appreciation for a service rendered, a privilege granted, a favor bestowed; we may be "behind time" with a needed suggestion, a word of warning; "late" in daily affairs. Because of what *skandhas* do we find it so difficult to be "on time"?

It is with good reason that the Teachers present Universal ideas for

our consideration; an impersonal basis for thought. Krishna speaks not at all in the first chapter of *The Bhagavad-Gita.* Arjuna, the personal man, feeling he has just grounds for complaint, pours forth grievances, declaiming his opinions, raising questions and not waiting for an answer. When finally Arjuna "became silent," Krishna directed his attention away from his personal "involved" self by speaking these magic words:

> I myself never was not, nor thou, nor all these princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure, O son of Bharata! For the wise man, whom these disturb not and to whom pain and pleasure are the same, is fitted for immortality. There is no existence for that which does not exist, nor is there any non-existence for what exists.
>
> As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable: it is invisible, inconceivable, and unalterable . . . This spirit can never be destroyed in the mortal frame which it inhabiteth.

When Krishna finishes speaking at length, with an appeal to Arjuna's reason, he shows how right motive will lead to high indifference to diverse doctrines, and right attitude will lead the mind to liberation. Arjuna, moved by the conception of a sage-like nature, a perfected man, asks for a "description" of such a being, adding, "Where may he dwell? Does he move and act like other men?"

Krishna's reply emphasizes discipline—which is as a thread running throughout the remainder of the dialogue between the two. The "self-governed sage" does not dwell in any *place,* he does not move and act in a *particular* way. As a being of Knowledge, he dwells in a "body of knowledge" wherever he may be; his function in life is to help us to consciously endeavor to restore the disturbed equilibrium of our confused world through the realization that *we* create, preserve, destroy: we create our circumstances and conditions, environments and dispositions; we preserve that which is homogeneous with our true

nature, or perpetuate what is false and prejudicial so long as our thoughts, feelings, and desires tend in a given direction; we destroy unconsciously, through habitual action, or consciously by an act of the awakened will. This conscious action is regeneration, which results as we come to know the universal aspect of our nature, the unerringness of Karmic law, and our responsibility as self-conscious beings. Regeneration is spiritual rebirth—not separate from the practice of Altruism—regard for the good of others as the end of moral action.

Altruism in the abstract is meaningless to us. We may think "there are so many people who need help" and that "if only we had contacted Theosophy early in life" we might have chosen to become "physicians or psychologists so as to help others." And now, what is perhaps worse, knowing of the grand Ideal of Universal Brotherhood, all lesser interests have lost their attraction, even the pursuit of a hobby seems a waste of time and money and energy; a sad picture—the life of the personal man circumscribed into a treadmill existence. . . . It may be that had we not been preoccupied with the idea of altruism, we would have noticed the troubled-looking man beside us at the subway terminal, eager to ask an opinion—perhaps this was "an opportunity to help" not soon to come again. A hobby engaged in with natural enthusiasm brings its rewards: serving as a focus of attention, a development of skill, a discipline; it opens a way for discovery of new friends with a common interest, and naturally "eager to learn"—a reciprocal frame of mind. In any event, the essence of altruistic work is to be carried on "in and on ourselves" who make up this mixed-up world. Some words of Krishna will help with a line of direction:

> He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!

So the discipline the altruistically-minded will set himself is *not* attending to the inclinations of the senses, *not* indulging in passion, *not* giving way to anger, *not* harboring delusions, *not* failing to remember, *not* underestimating the value of and constant need for discrimination. Thus will come freedom from attachment or repulsion for objects because our concern is with motive and mental attitude: each thought giving an altruistic impulse, each feeling becoming a focus for understanding, each action an expression of good-will, each moment hold-

ing an awareness of our essential identity with all that lives.

> Thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.
>
> Thou shalt not let thy senses make a playground of thy mind.
>
> Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.
>
> So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.
>
> Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT. (*Voice of the Silence.*)

THE MOST INSTRUCTIVE DETOUR

I believe that one has to pass beyond the sphere and influence of art. Art is only a means to life, to the life more abundant. It is not in itself the life more abundant. It merely points the way, something which is overlooked not only by the public, but very often by the artist himself. In becoming an end it defeats itself. Most artists are defeating life by their very attempts to grapple with it. They have split the egg in two. All art, I firmly believe, will one day disappear. But the artist will remain, and life itself will become not "an art," but *art,* i.e., will definitely and for all time usurp the field. We are no longer animals, but we are certainly not yet true *men.* Since the dawn of art every great artist has been dinning that into us, but few are they who have understood it. Once art is really accepted it will cease to be. It is only a substitute, a symbol-language, for something which can be seized directly. But for that to become possible man must become thoroughly religious, not a believer, but a prime mover, a god in fact and deed. He will become that inevitably. And of all the detours along this path art is the most glorious, the most fecund, the most instructive. The artist who becomes thoroughly aware consequently ceases to be one. And the trend is towards awareness, towards that blinding consciousness in which no present form of life can possibly flourish, not even art.

—HENRY MILLER

ON THE LOOKOUT

Bars to Communication

In Adventures of the Mind No. 7 (*Saturday Evening Post,* July 5), Dr. J. Robert Oppenheimer, of the Institute of Advanced Studies, attempts to clarify "The Mystery of Matter," first discussing the difficulties which an expert in any field encounters when he tries to discuss his subject with a layman. These difficulties are particularly obstructive in the field of physics, as Dr. Oppenheimer explains:

> What I have undertaken to write here, about an active but very small part of the scene in contemporary science, must leave me troubled, touched with misgivings and some concerns of conscience. I have written this account for those who may be interested, but who are neither professionally active nor professionally trained. Many of the words that I have used may mean the wrong things to such a reader; all will mean far less than they should for a good understanding.
>
> This can hardly be otherwise. We must consider objects like electrons and mesons, processes like collision and radioactive decay. Behind each of these words is an epic of experiment, equipment, observation, error, analysis, imagination and work. None of these words corresponds to anything manifest in daily life, or even in experience close to that of daily life. We must refer to arguments whose rigor and scope can hardly, in practical terms, be comprehended without some use of mathematics, and often mathematics not available to a lay, well-educated contemporary.

The Atomic Hypothesis

Yet despite some aspects far-removed from common experience, "science," says Dr. Oppenheimer, "has traits in common with other human activities. It has its long cumulative experience, the present building on the past, the future resting on the present." The contemporary science, he says, centers around the great accelerators, the so-called "atom-smashers," where the "aim is to answer the fundamental question—of what is matter made?" Dr. Oppenheimer traces progressive changes in the atomic hypothesis:

> The notion that matter consists of atoms is an ancient one. The curious speculated about it long before they could be sure such things as atoms existed, let alone what they were or how they behaved. . . . Yet even at the beginning of the twentieth century distinguished physical scientists doubted the truth of the atomic hypothesis.

> The last doubts vanished early in this century. We began to get direct evidence of how atoms behaved. The principal agent of discovery was a new set of experimental techniques for inducing and recording phenomena that could be traced to an atomic process in which only one atom took part. These techniques show that atoms are not, in the literal Greek sense of the word, atoms at all. That is, they are not indivisible and immutable. They do, contrary to earlier beliefs, split up or disintegrate; profound spontaneous changes occur in their structure.

Interchangeability of Particles

As experiment with atoms progressed, it became evident that the Newtonian laws of matter did not apply, yet it took two decades, according to Dr. Oppenheimer, to discover the reason—that "electron behavior could be described only in terms of both particles and waves." This led to the formulation of the quantum theory. It was further discovered that the nuclei of atoms are "not atomic in the literal sense. They are composite, consisting of neutrons and protons bound together by complex, predominantly attractive forces." Experiments with cosmic rays showed that—

> . . . new particles come apart and form others. This proved that no particles of ordinary matter—and indeed none that can be made from it—are unchangeable. All particles can appear or disappear under the proper conditions. Many can change into each other, though the rules of the game limit this play. Protrons can turn into neutrons, neutrons, into protons, and both can turn into quite different particles. . . .
>
> Of great importance in understanding this picture is the interchangeability, or equivalence, of mass and energy. This enables particles to materialize when we provide energy, or to change into energy. The light quantum itself is a particle created when an atom has enough energy to radiate.

The foregoing paragraph suggests, perhaps, the rationale of materialization and decomposition of objects according to the Will (a powerful force or energy) of an occult scientist.

Tentative Solution

"This assortment of particles," says Dr. Oppenheimer, "offers a tentative solution to the mystery of matter":

> Mesons and hyperons generally live less than a millionth of a second . . . yet their lives seem very long compared to the millionth of a billionth of a billionth of a second it takes for products of their decay to move apart.

> These comparatively long lives are among the major mysteries of particle physics. They indicate that the forces producing spontaneous disintegration must be extremely weak.

Regularity, a Characteristic

Dr. Oppenheimer describes examples of "many regularities of behavior and structure which hint at a kind of order." One example involves the stability of matter:

> Though the rather massive neutrons and protons have ample energy to change into lighter particles, in ordinary matter they do not do so. If they did, matter—the whole universe as we know it—would not exist. Thus we learn that whereas neutrons and protons can change into each other, the nucleon number, the sum of the number of neutrons and protons involved in a physical process, never changes. . . .
>
> When no forces exist that will change a certain quantity like the total charge or total energy and mass, the absence of these forces implies that the laws of physics must have a corresponding simplicity. In ordinary mechanics, if no forces act on a system from outside, the system will neither speed up nor slow down; its total momentum or impulse will not change. This we attribute to the simplicity or symmetry of empty space, wherein no forces act. With a little mathematics it is easy to give a general proof of this connection between symmetry and changelessness; I have not found a way to make it clear in a few words.

Use of Analogy, Essential

The use of the law of analogy (which H.P.B. states is, in Occult Science, "the first and most important key to Cosmic physics") is apparently of great importance in particle physics, where some of the new theories are "based on an analogy with Newtonian mechanics." According to Dr. Oppenheimer, "This use of analogy—adapting a familiar mode of description to a new situation, finding the points of difference, and ultimately determining whether anything remains to the analogy —seems essential to the progress of understanding." Further—

> Every selection rule we learn from nature teaches us something about the symmetry of physical laws—a valuable clue when we do not know what those laws may be, or what sort of quantities they govern. This provides one of the very few theoretical procedures now available to us for solving the problem of the constitution of matter. . . .
>
> The history of physics may be no guide. In particle physics we may have to accept an arbitrary, complicated, not very orderly set of facts, without seeing behind them the harmony in terms of which they might

be understood. It is the special faith and dedication of our profession that we will not lightly concede such a defeat.

VISTAS OF OCCULT SCIENCE

Even the meager description of atoms which we have given from Dr. Oppenheimer's article—their variability, changeability, and interchangeability—offers the imagination a point of departure in speculating on H.P.B.'s assertion that "the atom is the most metaphysical object in the universe." Further, in establishing the fact of interchangeability of mass and energy, science has proved another occult maxim: "Force and matter are only two sides of the same substance." Yet, just as atomic scientists find themselves balked at the lower threshold of that *substance* which is behind and beyond the particles, a substance which the eye of the occult scientist has penetrated, so the occult scientist, H.P.B. suggests, finds himself balked at its *higher* limit. She says:

> The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within.* Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces.... As described by Seers—those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly—they are dazzling, like specks of virgin snow in radiant sunlight. . . . At times, the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis.* The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean. (*The Secret Doctrine* I, 633-4.)

Dr. Oppenheimer's article on "The Mystery of Matter" should, we think, make "theosophists, at least, feel that there may be indeed a close relation between materialistic Science and Occultism, which is the complement and missing soul of the former." (*Ibid.*) Before scientists, themselves, can go much further, however, they may have to ponder on the possibility that "matter is eternal, becoming atomic (its aspect) only periodically." (*S.D.* I, 552.)

SEAL LINKS INDIA TO MESOPOTAMIA

In an article which appeared in the Chicago *Tribune,* Feb. 17, 1957, but lately come to hand, we note:

A Danish expedition reported it has uncovered a 5,000 year old seal stone of the Sumerians, first people to have developed a known system of writing. They produced a highly developed literature of myths, history and commercial documents.

Scientists long have wondered if the Sumerians were aboriginal inhabitants of Mesopotamia, now Iraq, or whether they came from elsewhere.

The newly discovered seal stone is similar in design to stones found in India 5,000 years ago. This helps prove the theory that the Sumerians originated in the Indus valley of India and later settled in Mesopotamia by way of Bahrein.

Who Were the Sumerians?

Webster's *International* states that *Sumerian* is a name suggested by one archeologist to replace the more common term *Akkadian,* "a supposed Turanian people who originated the civilization whence sprang the culture of Babylonia and Assyria. . . . " Speaking of the Akkadians, H. P. Blavatsky says:

> If the Akkadians ever existed otherwise than in the imagination of some philologists and ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halevy proved the fallacy of the Turanian mania in regard to the Akkadian people, whose very name has been changed a dozen times already; and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus. (*Isis Unveiled* I, 576.)

Dying with Dignity

The Los Angeles *Times* for May 31 has an interesting item, "Staving Off of Death Discussed by Doctor," with the sub-heading, "Believes Physician Should Remember Dignity of Patient in Futile Prolongation." The physician in question, Dr. Frank Norman, editor of the *Journal* of the California Academy of General Practice, has this to say:

> When the sands finally run out on our aged patient, let us have the wisdom to allow him to die with dignity. Despite medical advances and the general prolongation of life, death must come to all men.
>
> Sometimes we, as doctors, fail to remember this fact—and all too frequently the patient's relatives are unwilling to accept this inevitable end. All too often the result of such a philosophy is to make the last

> days of the elderly patient a nightmare of futile medical effort. A prolongation of life by a few days or weeks with substitution of indwelling tubes, catheters, intravenous cannuli and the like, for the more desirable substitute of love and tender sympathy, is a mistake. . . . It is safe to say that the greatest number of persons who die do so under the care of their family practitioners. It falls upon him to see that all specialized medical care available be offered the patient to afford him a chance to live a happy life if possible. It also falls upon the family practitioner to see to it that the patient spends the last days of his life in the most comfortable, the most dignified manner possible. We as general practitioners must temper our scientific zeal, must modify our specialist's suggestions, must act in the best interests of our dying patient to suit the treatment to his individual needs.

This is reminiscent of Mr. Crosbie's admonition to live while you can but die when you must; and it is refreshing to find a contemporary physician writing in a similar mood—one which not only recognizes the human "worth" of the patient but also humbly accepts the defeat of scientific ingenuity.

Historian on Religion

David S. Muzzey, a well known writer of history text books, contributed a forthright essay on the psychology of conventional religion in the course of an address given before the New York Society for Ethical Culture in 1943. Published under the title *Ethical Religion,* this "monograph" some time ago reached its fourth printing, for good reason: the material and insights there assembled serve all whose approach to religion is humanitarian rather than authoritarian. Speaking first as a member of the American Ethical Union, Dr. Muzzey tells how the humanist approach is bound to conflict with a concept of supernatural authority:

> We of the Ethical fellowship take our stand squarely on the side of the prophetic as against priestly tradition. We find the inspiring sources of ethical religion in the history of the unremitting struggle of man to proclaim truth as he sees it, whatever may be the weight of numbers, the claims to a special revelation or the inertia of convention and custom arrayed against him. It is a time for plain speaking. The awful danger which threatens our most cherished ideals has awakened us to the need to have done with equivocations, evasions and escape mechanisms and face the strenuous moment with a strenuous resolve to preserve the values without which life would not be livable. Never have we been brought to so poignant a realization of the fact that as a nation soweth so also shall it reap.

The Indictment

Dr. Muzzey is not unsympathetic to the view that there is a spiritual crisis underlying political or social disturbances, and that religion needs to be "revived." But the burden of his message is that religion must be redefined, and its essential elements vitalized rather than "revived." As Muzzey puts it: "The religion which thoughtful men of today will follow must be stripped of the elements which offend the intellect or embarrass the moral sense." But from a historical point of view, Dr. Muzzey feels, religion has clearly *retarded* the evolution of spirituality, since the record shows how often orthodoxy has fought against the values belonging to a philosophy of independent judgment. Muzzey writes:

> Religion lags behind every other interest of man in its reluctance to abandon outworn creeds and practices. It is even less ready than politics to come out into the open and meet the questions of today with an eye single to the education of the people in sanity, sincerity and independent judgment. Its spokesmen too often resort to apologetics, allegory, casuistry and evasion to show how doctrines which were once the product of honest conviction may still be retained as symbols of reverence. They put the new wine of ethical ferment into the old bottles of theological dogma. But the wine will burst the bottles. Men will truly revere only what ministers directly to their spiritual life opening to them new vistas of excellence, satisfying their hunger and thirst for righteousness. We are dealing in these days with stern realities. We are learning in the purging fires of world distress to put off the comfortable garments of self-indulgence, self-deception and self-satisfaction.

The Innocent Militants?

One type of partisan Christian faith is represented by an earnest newsprint periodical, *Herald of His Coming,* issued in Los Angeles. Believing that only God can save us, and then not unless we truly develop the force of mass prayer, the editors are appalled at the insistence of some defenders of the Constitution, that state education should be unconcerned with the problem of instilling religious faith. Taking rather a different point of view from that of Theosophy, a special editorial in the *Herald* summarizes recent decisions of the Supreme Court respecting religious instruction in the public schools and the opinion of California's Attorney General Brown that God does not belong in the classroom. We quote:

Attorney General Brown of California has ruled that God cannot be mentioned in the classroom. Consistent with this ruling, one of the schools in California has instructed its librarian to examine all books in the school library and remove from circulation those books that mention God.

Moses Weeps

The Ten Commandments have been condemned as undesirable instruction material by the Board of Education in New Hyde Park, Long Island, N.Y. The Ten Commandments have been banned likewise in public schools in New Jersey. Superintendent Pollack of New Jersey has sent out a directive that no more Christian hymns are to be in evidence at Christmas time in the public schools of this state.

The New Jersey State Legislature has passed a law which will render all Christmas observances illegal by 1958.

It is almost unbelievable but all this, and more, has happened in Christian America—and not atheistic Russia!

It is time to sound an alarm! It is time to blow a trumpet! It is time to call a halt!

The Fight is On

Well, *Herald of His Coming* is not really worried about the outcome, and there must be some psychological advantages in the simple faith depicted by the following poem. But one cannot fail to notice that here, once again, and however innocently, the cause of the Prince of Peace is expounded by use of the most militant terms. On the first page of the *Herald* appears "The Fight Is On, O Christian Soldier":

The fight is on, the trumpet sound is ringing out,
The cry, "To arms!" is heard afar and near;
The Lord of hosts is marching on to victory,
The triumph of the Christ will soon appear.

The fight is on, arouse, ye soldiers brave and true!
Jehovah leads, and victory will assure;
Go buckle on the armor God has given you,
And in His strength unto the end endure.

The fight is on, but be not weary;
Be strong and in His might hold fast;
If God be for us, His banner o'er us,
We'll sing the victor's song at last!

"No Dictated Faith"

Attorney General Brown's office, as we have before noted, speaks a language of sanity which we might wish partisan Christians could understand—for, if they are sincere, the determination to keep sectarian religion from the public schools can only benefit the cause of that Jesus who challenged the authority of the temples. Brown's official opinion closed with this paragraph:

> In the great ideological struggle in which the world is now engaged, enforced conformity of thought is not a weapon which our side may use —it is rather one of the evils against which we fight. Ours is the view that ideological differences should be decided ideologically, not by government decree. Faith is important—it is at the very foundation of our cause—but it is faith dictated by the heart, not faith dictated by the state. To the extent that public school religious exercises might conflict with the teachings of the home, we would be deviating from the concept of individual responsibility in religious matters and moving instead toward state control.

Demonism—and the Church of England

A dispatch from London in the New York *Herald-Tribune* (June 12) states that "a Church of England commission concluded today that human illness caused by demons could be possible." The commission, which has been studying "divine healing and related matters" for five years, turned the subject of demons over to a subcommittee, whose findings the *Herald-Tribune* quotes:

> Some members of the committee were not persuaded that demons may cause or complicate any malady. Yet on the other hand they recognize that medical knowledge is not, and can not ever be, comprehensive, and they would not like to assert a priori that no case will ever be found of such an unusual character as suggests the need for exorcism.

Exorcism Still Practiced

The *Herald-Tribune* continues:

> Exorcism—or driving out—of demons still is practiced by clergy of the Church of England, especially in houses which seem to be haunted by mischievous spirits. The committee said an advisory panel of clergymen and doctors should be named to go into the matter more thoroughly.
>
> The commission denounced the practice of Christian Science, [and] . . . said cures claimed by mediums who say they can evoke benevolent spirits provide no evidence "of the activity, or even the existence, of the

spirit doctor. . . . It is, in fact, equally if not more likely that any benefit which these healers may give to the sick is due to their possession, perhaps unknown to themselves, of some skill, technique or manipulation, or possibly unusual gift of healing which some persons seem to have.

EXORCISM—A RIGHT OF THE CHURCH

A mood reminiscent of early Church parochialism is evident in the foregoing: only the clergy deal in "divine" magic; all other forms of so-called "spiritual healing" are diabolical. H. P. Blavatsky, commenting on the exorcisms by St. Dominick, remarks:

> The full description of the hideous bellowings of the demons, their enforced glorification of the saint, and so on, is too long for this chapter. Suffice it to say that as we read the numerous questions offered by Dominick and the answers of the demons, we become fully convinced that they corroborate in every detail the unwarranted assertions and support the interests of the Church. . . . The whole catalogue of theological truths uttered by Dominick's devils were embodied in so many articles of faith by his Holiness, the present Pope, in 1870, at the last Œcumenical Council.
>
> From the foregoing it is easy to see that the only substantial difference between infidel "mediums" and orthodox saints lies in the relative usefulness of the *demons,* if demons we must call them. (*Isis Unveiled* II, 75-6.)

H.P.B. then quotes from the *Rituale Romanum*: "But beware to ever resort, in such a case, to magicians, sorcerers, or mediums. You must call to help you but the minister of your Church."

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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